

The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

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The Principia

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PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound morals
Christian reforms; the abolition of slaveholding, caste, the rum-traffic, and
kindred crimes—the application of Christian principles to all the relations, du-
ties, business arrangements, and aims of life;—to the individual, the family,
the Church, the State, the Nation—to the work of converting the world to
God, restoring the common brotherhood of man, and rendering Society the
type of heaven. Our text book is the Bible; our standard, the Divine law;
our expediency, obedience; our plan, the Gospel; our trust, the Divine prom-
ises; our panoply, the whole armor of God.

—Editors friendly, please copy, or notice.

THE BIBLE ABOLITIONIST.

Containing the testimony of the Scriptures against Slavery, and the Scriptu-
ral method of treating it.

"To the law and to the testimony; if they speak not according to this
word, it is because there is no light in them." Isa. viii. 20. "All Scripture is
given by inspiration of God, and is profitable for doctrine, for correction, for
instruction in righteousness. That the man of God might be perfect, thor-
oughly furnished unto all good works." II Tim. iii. 16, 17.

Part III.—Slaveholding brought directly to the test of the
Bible.

CHAPTER XVIII.

OPPRESSIONS IN ISRAEL AND JUDAH. THE PROPHECY OF
ISAIAH. [IN CONTINUATION.]

The fifty-eighth chapter breathes the spirit of the first,
reiterates the same sentiments, and more directly specifies,
enforces, and encourages the duties devolving on teachers
of religion, and on the people, in respect to the great na-
tional sin of oppression.

"Cry aloud, spare not, lift up thy voice like a trum-
pet, and show my people their transgression and the house
of Jacob their sins."

Some regard it impertinent and almost impious to rebuke
the professed people of God, for supporting oppression.
Abolitionists are often called infidels, merely because they
do this. Yet it was this very task to which the prophet
Isaiah was called.

"Yet they seek me daily, and delight to know my ways,
as a nation that did righteousness and forsook not the or-
dinances of their God. They ask of me the ordinances of
justice, they take delight in approaching to God."

They were very religious, in their way, and delighted in
religious worship, which shows that they were not cold
formalists, without any religious feeling. They even "in-
quired after the ordinances of justice"—the teachings of the
word of God, on the subject of jurisprudence and protect-
ing law—which is more than can be said of some of their
successors, in our times, who think the house of prayer pro-
faned by the introduction of such political topics.

"Wherefore have we fasted, say they, and thou sees not.
Wherefore have we afflicted our soul, and thou takest no
knowledge?"

They wondered why God did not answer their prayers, by
the outpouring of his spirit, and seemed almost to complain
of him. But there was a reason for it.

"Behold, in the day of your fast ye find pleasure, and
exact all your labors. Behold, ye fast for strife and de-
bate, and to smite with the fist of wickedness. Ye shall
not fast, as ye do this day, to make your voice to be heard
on high. Is it such a fast that I have chosen? A day for
a man to afflict his soul? Is it to bow down his head as a
bulrush, and to spread sackcloth and ashes under him?
Wilt thou call this a fast, an acceptable day to the Lord?
Is not this the fast that I have chosen? To loose the bands of
wickedness, to undo the heavy burdens, to let the oppressed go
free, and that ye break every yoke? Is it not to deal thy

bread to the hungry, and that thou bring the poor that are
cast out, to thy house? When thou seest the naked,
that thou cover him, and that thou hide not thyself from
thine own flesh?"

What can be more explicit than this? What more di-
rect, more pointed?

The worshippers, with all their "delight" and fervor—
with all their supposed humiliation, self-mortification, and
penitence, were nevertheless, impenitent oppressors, or on
such terms of fraternity with oppressors that they did nothing
to "break the yoke" of their oppressions. This was suffi-
cient, in God's sight, to vitiate and pollute all their relig-
ious services, all their religious emotions, whether delight-
some or solemn, whether joyous or penitential. Nothing is
said to discredit the fact of their devotional feelings. Every
thing is said that could be said, to pour contempt upon
the utter worthlessness of them! With what sharp and
galling irony does the Holy Spirit, the spirit of inspiration
describe and satirize them! Their heads bowed down as
a bulrush, their sad countenances and disfigured faces—
equally with their religious transports, were all unavailing,
so long as they neglected to "loose the bands of wickedness,
to let the oppressed go free, to break every yoke." Until
this was done, nothing could secure for them the divine fa-
vor. Not only must they "break every yoke" regardless of
the pretense that the oppressed "cannot take care of them-
selves," but if their long continued and grievous oppression
had thus disabled them, they must be supplied with bread.
So far from seeking to "get rid of them" they were to re-
member that they were their "own flesh," and not "hide
themselves" from them, nor seek to banish them out of
their sight, or thrust them out of their own country, the
land of their birth, of their labors, and of their sorrows.

Next, for their encouragement, in doing this, it is added:

"Then shall thy light break forth as the morning, and
thy health shall spring forth, speedily; and thy righteous-
ness shall go before thee, and the glory of the Lord shall
be thy reward. Then shalt thou call, and the Lord shall
answer thee. Thou shalt cry, and he shall say, Here I am.
If thou take away from the midst of thee the yoke, the
putting forth of the finger, and speaking vanity. And if
thou draw out thy soul to the hungry, and satisfy the af-
flicted soul, then shall thy light break forth in obscurity,
and thy darkness be as the noon day. And the Lord shall
guide thee continually, and satisfy thy soul in drought, and
make fat thy bones, and thou shalt be like a watered gar-
den, and like a spring of water whose waters fail not. And
they that shall be of thee shall build the old waste places; thou
shalt raise up the foundations of many generations, and
thou shalt be called the repairer of the breach, the restorer
of paths to dwell in."

All this is too plain and explicit, to admit of cavil or
doubt. On condition of breaking every yoke and letting
the oppressed go free, they should be restored to the divine
favor; and the divine veracity was pledged to the benefi-
cial workings of the required measure. But the change
must be radical and thorough. There must be neither
postponement nor gradualism, neither compromise, nor
half-way compliance. And in this they must be cordial
and hearty, doing the will of God from the heart, and with-
out grudging. The oppressed must not only be released,
but the yoke must be broken; not only broken but put
away. The whole system must be abolished, root and
branch, never to be reconstructed. Not only must all op-
pression, at once cease; but the oppressed must be kindly
and cordially received, and treated as equal brethren. No
finger of scorn must be pointed at them. No words of van-
ity, boasting superiority over them, must be uttered.—On
these conditions, the same God who now spurned their de-
votions and prayers, would accept and answer them.
Darkness should no longer becloud their counsels. God
himself would guide them. Prosperity should roll in upon
them. Old waste places, made such by oppression, should

be rebuilt. Future generations should be benefitted by
the change. Such in brief, are God's answers to all objec-
tions, against the immediate and unconditional abolition of
all oppression. They were recorded for our instruction.
Though the sin, the aggravations and the guilt of our great
national sin, vastly exceed those of Jerusalem and Judah,
when Isaiah uttered and recorded these reproofs and these
offers of mercy, yet the greatness of the divine forbearance
still spares us, and we may rely on the same promises, if
even now, at this late day, we will thoroughly repent of our
transgressions, and do our duty. But so much the more as
our American oppression exceeds the Jewish, in its injustice,
its inhumanity, its impiety, its extent, its aggravations, its
control of the religious and political leaders of the people,
by so much the stronger pressure of duty and of necessity
are those among us who fear God and regard man, admon-
ished to exert themselves to call the nation to repentance,
while yet there is hope. For just as certainly as Judah and
Jerusalem were overwhelmed with divine judgments, for
disregarding these divine counsels, just so certainly must
these United States fall under the same retributive visita-
tions, if they follow so fatal an example.

This fifty-eighth chapter of Isaiah with the portions of
the book previously considered, may well be regarded as
containing marked specimens of that internal evidence by
which the scriptures are shown to have been "given by in-
spiration of God." For here is a graphic description, re-
corded thousands of years ago, of what then existed in a
distant portion of the earth, yet the description answers al-
most equally well, for what we now witness in this western
hemisphere, and in a nation of recent date; the same blind
and heartless persistency in practices of cruel injustice and
oppression, the same preposterous and almost incredible
mixture of such practices with high religious professions,
warm religious feelings, and confident religious hopes!
Then, along with sharp reproofs of such transgressions, and
scathing condemnations of such spurious piety, we have an-
swers of heavenly wisdom to those vain excuses and absurd
objections which, now, as then, are heard, in response to
such reproofs; we have answers involving promises of se-
curity from all the supposed dangers and inexpediences of
doing that which is right, answers, now historically tested,
by all the instances in which (as in the British West Indies
and else where) the experiment has been fairly made. We
find our modern science of political economy only but just
beginning to apprehend and to re-echo the deep philosophi-
cal truths embodied in these ancient promises. We find
the Hebrew prophets to have been writing, in that remote
age, and among that isolated people, a *God's Book, a World's
Book*, for all coming nations and ages, a book containing
more important moral, social and political truth than, is
elsewhere, in the compass of a world's literature, to be
found, the source from whence, directly or indirectly,
almost the sum total of all existing political science
is derived; the best manual, the best instrument of agita-
tion, the best directory and guide, for the abolitionists of
America, in the nineteenth century, as well as for those of
the remote period, and distant nation in and for which it
was written.

Having thus copiously and minutely treated of their
great national sin of tolerating oppression, of its true reme-
dy, and of the sure benefits of its thorough abolition, the in-
spired prophet devotes a few brief sentences to the obliga-
tions and benefits of a better observance of the Sabbath, the
appointed weekly rest of the laborer, which had doubtless
fallen into comparative neglect, and disuse, under the rigor-
ous exactions of oppressors.—The two reforms were thus
urged in their natural connection, proportion, and or-
der. Yet, in the very next chapter, the fifty-ninth, the pro-
phet as we shall see, recurs again to the former topic.

ANNUAL MEETING OF THE CHURCH ANTI-SLAVERY SOCIETY IN BOSTON.

[FURTHER PARTICULARS.]

We have been kindly furnished with some further particulars of the Annual Meeting of the Church Anti-Slavery Society in Boston, consisting in part, of slip proofs from the *Liberator*, from which we select such portions as are not already, in substance, before our readers.

OF PRES. BLANCHARD'S SERMON.

Rev. Dr. Blanchard, President of Wheaton College, Illinois, preached from Psalm 94: 29: Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? The subject of the discourse was, God is the author of law.

The speaker said, this Society regards slaveholding as a throne of iniquity. This Society is to oppose slavery till it is destroyed. This is to be done by associating the churches of this country in a contest with Slavery. This is necessary, for the press and the pulpit of the South are unanimous in the defence of slavery, and many apologists are found at the North. Prominent among these is Dr. —* who received some attention from the speaker, as a representative of a class of erring Christians. Dr. Leonard Bacon was also referred to as a representative of another class of mistaken men. Dr. Bacon would retain the slaveholder in Christian fellowship, which is plainly wrong.

The preacher then explained the system of Hebrew servitude, and claimed that it could not be quoted in defence of the system of iniquity which our country upholds. The Hebrew bondman was not a slave, in the dire significance of the word at the present day. He gained by circumcision all the rights of the Hebrew citizen. There was also provision for the extinction of the system, and Dr. Barnes rationally supposes that our Savior might not have met a slave in Palestine during all his life. The speaker argued further that the New Testament churches were not slaveholding churches.

ELECTION OF OFFICERS.

The officers of the Society were reelected, together with the following list of Honorary Vice Presidents: C. D. Cleveland, Philadelphia; William S. Rentoul, Pittsburgh, Pa.; Arthur Tappan, New Haven; Edgar Ketchum, New York; Joseph N. Bacon, Newton, Mass.; J. P. Williston, Northampton, Mass.; A. C. Barstow, Providence, R. I.; I. T. Hutchins, Danielsonville, Ct.; Rev. George Gordon, Iberia, Ohio; Philo P. Stewart, Troy, New York; W. C. Gildersleeve, Wilkesbarre, Pa.; C. Stuart, Lora, Canada West; Rev. J. R. W. Sloane, New York; Rev. H. Mattison, New York; Rev. J. Blanchard, President of Wheaton College, Illinois; Rev. C. B. Boynton, Cincinnati; Simon Page, Lowell, Me.; James Allen, Bangor, Me.; Hon. Ryland Fletcher, Proctorville, Vt.; Rev. Samuel B. Reed, Pittsburgh, Pa.; Rev. James A. Thome, Cleveland, Ohio; Rev. Jacob Ide, West Medway, Mass.

SKETCH OF DISCUSSIONS.

Rev. Samuel Hunt, of Franklin, Mass., introduced a resolution to the effect that the Executive Committee be instructed to prepare an appeal to the Christian public, urging them to use every legitimate means to prevent any peace with the South, which does not involve the removal of slavery, the guilty cause of all our troubles.

Rev. H. T. Cheever, Rev. I. T. Hutchins of Danielsville, Ct., Rev. C. B. Smith of Gloucester, and Rev. Elnathan Davis of Fitchburg, supported the resolution.

Mr. Cheever, the Secretary, said that it was their duty to give a correct tone to the public mind, so that the war be not permitted to end while there is a shackle upon a single slave. He believed the politicians at Washington desired to be pushed to an advance stand on this subject. Some of them had been heard to say, "Only tell us what to do, and we will do it. Let the people who give us the money and the men, demand that we abolish Slavery, and we will do it. Let the Northern ministers make and declare public sentiment and we at Washington will execute that sentiment, even to the wiping out of slavery by this war. But we will do it so that nobody shall have a right to complain."

* We omit the name, as there seems to be some mistake in our copy, and we know not who is intended.—Ed. *Principia*.

Mr. Hutchins said, though he had belonged to the Peace Society, its meetings had now become war meetings, and he had found himself praying that the sword be not sheathed while there is a slave in the land.

Rev. Mr. Smith, of Gloucester, said the people were hurraing for the Union, but they cared little for the slaves. He was never so disheartened as now, in consequence of the hostility of the press and the pulpit to genuine abolitionism. If the slaves are freed in the present war, it will be in spite of the present intent of the Government and the Churches.

Rev. E. Davis, of Fitchburg, on the other hand, saw much of encouragement in the present aspect of the country. If the South-side pulpit had yielded to the public pressure, and to the requisitions of a visiting committee, and had pronounced strongly for the war, so the South-side pulpit would yet yield to the pressure of the people, and when pushed would pronounce as strongly for abolitionism, and we should yet see the miracle made good, of South-side Adams and the Senior Pastor of the Old South marching shoulder to shoulder with Wm. Lloyd Garrison.

Lewis Tappan said that there was a constant progress in the anti-slavery cause. This cause stands better to-day than ever before. The speaker was afraid there would be peace before the war had done its work. The insults which the South heaped upon the North are the most pleasing items of news that he reads in these days. These insults will spur up the North to their duty. He hoped the rebels would not back down, till the work of liberating the slaves was done. He feared that the action of the North was occasioned by an insult to our flag, and not by love to the slave and the spirit of the Gospel. He hoped that President Lincoln would proclaim liberty to all the slaves in the country, and that he might live as long as Methuselah to enjoy it.

These were glorious days. God was moving, and even Gen. Butler was at last converted. He had corresponded with Gov. Andrew in reference to the General's returning slaves in Maryland, and His Excellency informed him that he had told Gen. B. it was a great military blunder, and must not be repeated. And now we learn by telegraph that Butler refuses to return fugitives, and declares them contraband of war. He received every insult and aggression of the South upon the North with joy, because it gave strength to the anti-slavery sentiment. When 20,000 of our young men have been slain, the North will understand what they are fighting for, and his prayer was that war may continue till the North is converted.

If Everett and Dr. Adams were South, they would be Secessionists,—it is the flag they now care for, not the slave; when the first-born of every family shall have been slain, people will then say it is best to let the slaves go.

Mr. Fee said he approved of the resolution. The people not only look to us for light in respect to the evils of slavery, but they also look to us for light as to the way in which slavery is to be abolished. Ideas govern the world. Let us get before the minds of the people the idea that the President or Congress can legitimately abolish slavery, and that sin will lie at the door of the people, unless they urge the exercise of this power, and then the power will be used, and that right speedily.

After further discussion, the Resolution was unanimously adopted.

Rev. Mr. Webster moved the adoption of this expression of the judgment of the Society upon the "Slaveholding Heresy."

Resolved, That if the helpless slave be the least of Christ's human brethren, and so His appointed representative on earth, then to hold him as property is to ignore if not to deny his human nature, and is a practical denial, therefore, of Christ's human nature also, in the person of His representative, and, like the denial of his divine nature, it is a virtual abjuring of the Christian religion, and the very worst form of infidelity.

There being no time for discussion, this was left to the Executive Committee to be again reported, together with a resolution to the effect that measures be taken to secure a register of all those churches which, by their action, have withdrawn, or shall withdraw their fellowship from slaveholders.

PETITIONING THE PRESIDENT.

A Resolution was afterward adopted, pursuant to a suggestion from William Goodell, which elicited a warm discussion:—

Resolved, That it be recommended to the Ministry and Churches to circulate and sign a memorial to the President of the United States, that, as the Chief Magistrate of the Nation—"the minister of God for good, not bearing the sword in vain"—and having the undoubted Constitutional right, by the war power with which he is intrusted, to "proclaim liberty throughout all the land, unto all the inhabitants thereof"—that he call, by proclamation, upon all the inhabitants of the United States, of all conditions, bond and free, to aid in supporting the Government, assuring them of its impartial protection under the common flag of our National Union and Freedom.

A Petition was forthwith drawn up, and signed by upwards of twenty-five representative clergymen of different denominations, from all parts of the country.

At an adjourned meeting at Tremont Temple, in the Evening, a series of Resolutions were introduced, for discussion. [See Second series in *Principia*, of June 1, also the closing Resolution, in *Principia* of June 8.]

Rev. Elnathan Davis, of Fitchburg, spoke to the resolutions—mainly to the first, in reference to Gen. Butler, and then in regard to the time-serving of ministers and of the religious press.

Rev. A. F. Bailey, of Marlboro, regarded the war as an old affair, after all; it had been smouldering for an entire generation—for thirty years, if not more, it has been waging; and if it be not a war against slavery, we construe it to be such by our faith in the God who ruleth the hearts of princes and law-givers. The Church, he held, had been, thus far, the bulwark of slavery. Now it should do its duty; and the ministers that had been so long and so ultra conservative, in Methodist phrase, should come to the mourners' bench, and make a clean bosom of their sin. He believed that Abraham Lincoln would be found true to Liberty, and that brother Garrison would prove to have not spent thirty of his best years in vain. (Applause.)

Rev. J. A. Thome, of Cleveland, Ohio, a native of Kentucky, a son of a slaveholder, was the next speaker, and entered his solemn testimony against the brutalizing tendency of slavery, not upon slaves only, but upon the masters and their families. He alluded to a visit of his to this city, thirty years ago. Ever since then, he had been a true anti-slavery man. Some men think that slavery is the greatest evil next to sin. But slavery is sin, and should be opposed by every possible means.

Rev. J. G. Fee, of Kentucky, who emancipated his slaves and has fought slavery ever since, said that it is the inspiration of the hour that slavery must die. The religious sentiment is about to decide the question which politics has failed to decide.

The resolutions were adopted, and the meeting closed with the benediction, after a collection in aid of the Society.

LETTER.—The following letter was read to the Church Anti-Slavery Society, during its meetings.

LETTER FROM CHARLES STEWART.

LORA, THORNBURY, GREY COUNTY, }
CANADA WEST, April 27, 1861. }

REV. H. T. CHEEVER.

My Dear Brother: I have had much pleasure in receiving notice of the purposed Church Anti-Slavery meetings next month, in New-York and Boston. Age with natural disabilities, precludes my attendance; but I should deem it a privilege to have this letter read to the Assembly.

Our vital question—passing by all its correlatives—minor bearings—is

What is sin?

God answers, sin is the transgression of law.

Of what law?

Of God's law.

What is God's law?

It is no respecter of persons! It crouches not to power, or talent, or learning: it admits of no midway between right and wrong! Its object is, to prevent and correct all evil, and to restore and establish all good. It is the law of infinite power, wisdom and benevolence, holy and just and good.

Sinful transgression, consists in an ungodly and inhuman state of the heart. To look on a woman to lust after her, is adultery. To indulge in malice, even in thought, is murder. To covet other men's goods, is theft. To plunder another by violence, is robbery.

And what is it, when all these are united, in one deliberate system of iniquity, sanctioned and sustained by the highest authorities in Church and State?

Was Judas Iscariot less guilty? was Sennacherib less guilty? was Caiaphas less guilty? were the Jews with their Priests and Levites, less guilty—because through the various influences which governed them, they did but carry out the determinate will and foreknowledge of God? or will God plead guilty at the great day, for having left sinners free in their chosen corruptions, to commit the crimes, against which His wrath is revealed from heaven?

Is there then indeed no such thing, as *inherent sin*, a *malum per se*? a thing, always unalterably and eternally sinful? or, can power and success and pride and human applause and sanctimonious profession, neutralize its very nature, and whitewash adultery, and malice, and theft, and robbery and murder, all of which are combined in the slave-system of the United States? or, staunch the blood, and stay the tears of the chattel slave? or close the ears of the Holy One, against the cry of His poor? Consider the following Scriptures. Isa. 58. 1-7: 8-12: Rev. 3. 16. Let any man suppose himself in the actual condition of a chattel slave; and taking the Divine law for his guidance, ask himself if he could have any sane doubt of the inherent guilt, the *malum per se* of those who by force, or terror, or seductive allurements, kept him, a chattel slave?—Consider, Math. 22. 37-39: Luke. 10. 29-37. Let us recollect, that as God judges of character by the heart, so any act or crime, is criminal in proportion to the heart-sin which it involves. To buy a slave, or to accept of the inheritance of a slave, in order to make him free, that holy purpose being faithfully carried out immediately, is not slaveholding; but is eminent obedience to the 2nd great Commandment—while, to keep a slave for proud, or selfish or impure purposes, is the highest crime which man can perpetrate against man, and the most impious act of high treason against God.

C. STUART.

[The same who, with brothers Frost and Denison was mobbed in Middleton, Conn. in 1834, and with L. Tappan, B. Green and Alvan Stewart, was mobbed in Utica, in 1835, a cordial lover of the real Church of Christ—and a thorough hater of chattel slavery.]

ADDRESS OF REV. J. C. WEBSTER.

President of the CHURCH ANTI-SLAVERY SOCIETY, at the opening of its second Annual Meeting in Boston, May 29, 1861.

"We come together, to day, to celebrate the second anniversary of the Church Anti-Slavery Society. We assemble at a wonderful period in our National history. It is a period fraught with events of the gravest moment, and which are closely connected with the interests and objects of this infant organization. For that which affects the State, affects also the Church. The affairs of State are but the outgrowth of the principles of the Church.

We meet once more under the protection of our national flag. That tyrannous and monstrous power, which has struck down our nation's banner and ensign of Liberty, in South Carolina, and her associate rebel States, has not yet—thank God—struck it down in Massachusetts. But it waves as it never did before, not only here and there, at a ship's mizen, or on isolated flag-staff, but on almost every moving vehicle, and house top, and church minaret, and spire in our good old Commonwealth, and everywhere else North of Mason and Dixon's line.

This society is a Church movement. Not that it is opposed to political, or even military measures, but may consistently favor both. Not that it ignores the coöperation of those outside the ranks of the visible church. But only that it is a movement for the purpose of promoting ecclesiastical measures, based upon the principles of the Bible, and adopting for its corner-stone, the very rock upon which the Church is founded. Therefore it naturally begins in the Church, and with the Church, and then solicits the aid of all who are disposed to identify themselves with the interests of the Church, as God's divine organization for the salvation of men, and the consequent reformation of the world.

And when has there been an important movement in the world towards liberty, that has not had its origin in the Church? What is the outward development of Christiani-

ty itself, but a church movement? What was the first great work of propagating the gospel, but a church movement? What was the Lutheran Reformation but a church movement? Grant that the world, from time to time, has grown by the degeneracy of the Church, where have been the first signs of a new spiritual life,—where have been the first efforts of reform, but in the Church? Concede that individuals have arisen, or been raised up by the providence of God, to start some new and important work of reform and christian enterprise, it is a remarkable fact that they have almost always been those who were reared in the bosom of the Church, and actuated mainly by feelings and principles common to men as christians, and members of the christian Church. Nay, what was the foundation of our National Government for the defence of which, the people, *en masse*, are at this moment aroused to arms, but a Church movement? What is our great democratic system of equal rights, but a Church movement? What is it but the offspring of the Pilgrim Church of John Rolinson, that fled to Leyden, and afterwards embarked on board the May Flower, and established its colony at Plymouth? The men who founded New-England, were men who were trained in the church, and lived for the Church. They established our civil and literary institutions, "*pro Christo et ecclesia*."—"for Christ and the church." It has been remarked that "They were really a Church, rather than a State," and that with them, "Religion, the church, was the great thought, and civil interests were only incidental." So that New-England and our great American Republic, have grown out of these ideas of the church. They were actuated primarily, by their love of *religious liberty*. It was for that mainly, they fought the battles of the revolution. It was that for which they took joyfully, the spoiling of their goods, and fled into this western wilderness. In fact no liberty is worth fighting for, that does not involve primarily, "freedom to worship God." But when events reach the point of physical contest, civil liberty comes in with its claims, and rightly secures its share, and in the event of victory, is free to admit its indebtedness to the "liberty of the Gospel," of which the true church of Christ is the genuine exponent. Hence it was a New-England Clergyman, who first suggested the principle of our great Democratic Republic. Jonathan Mayhew of Boston, in a letter to James Otis, from his ecclesiastical principles with regard to the "communion of the churches," proposed a "communion of the colonies," which was undoubtedly the germ of the old Confederation, and the pre-requisite, it would seem, of the providence of God, to the "more perfect union" and liberty of the people, under the present Constitution of the United States.

But, as the devil introduced himself into Eden, and the better to accomplish his vile purposes, "sat, squat like a toad, close to the ear of Eve," so slavery in our modern, comparative, political paradise, has abundantly proved its Satanic lineage, by seducing the church,—the Lamb's wife." And yet, who sooner saw its treacherous character, and vile designs, than she who had been so basely betrayed? For where did the great modern movement in behalf of civil liberty against slavery begin, but in the church? Who lifted up their voices earlier and louder than the Wesleys, the Hopkinses, and the Edwardses of the church? And later still, who have been the first martyrs in the conflict, but Lovejoy, (would there were no unpleasant associations in this connection with the name,) and Torrey and Bewly, sons and ministers of the Church? Nor by such mention of names, would we detract a particle from the honor due to distinguished philanthropists and advocates, of freedom, living or dead, who are not members of the visible church. For such there are, who have drawn their own inspiration from the same divine source, and through the channels of the church itself.

Nevertheless the church, as a body, has not been true to her professed principles. She has not been true to her Divine Master. She has not "remembered them that are in bonds, as bound with them." For she has allowed, and still allows the practice of enslaving men and women. Of course, why should not the State, standing on a lower plane of moral responsibility, countenance the practice, incorporate its principles into statutes, and establish it as a 'very peculiar institution'? In consequence of the unfaithfulness of the church to its principles, and their practical application to other sins of far less enormity, human nature, at the same

time, being what it is, it was a legitimate and inevitable result, that slavery should entrench itself behind the very ramparts of the government. And who can doubt that our country is now suffering the divine chastisement, because the church has been untrue to the claims of enslaved humanity?

"When God resolves to scourge a nation's sins,
'Tis in the church the leprosy begins."

Therefore, as the church and her ministry, by their laxness in holding the truth, to say nothing of their erroneous teaching with regard to the enslaved, are primarily responsible for the degeneracy of the government, they too are responsible for the reformation, which alone can reinstate the government on its original basis of equally free and inalienable human rights. Nay, the life of the Union can be saved only by saving the life of the church. And the church can save its own life, only by losing it for Christ's sake and the Gospel's. The very soul of our nation, and therefore of the government, is a living church. But where is the life of the Church, while it sanctions theft, adultery and murder, by tolerating the holding of immortal beings, and even its own members in the position of beasts of burden, and by so doing, crucifies afresh, its Divine Master, who has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?" And, let this Union be preserved together, with slavery's awful mass of moral corruption, and the church may well exclaim, in the language of an apostle, "who shall deliver me from the body of this death?"

The Church Anti-Slavery Society proposes the removal of the great national cause of disunion, both in church and state. With reference to the present rebellion against the government, the popular cry is, "no matter what the cause is"—"we have nothing to do with past issues,"—nay, "this is not an anti-slavery war,"—"it is a war to maintain the government and the Union." But all this seems very much like a farmer who has a very beautiful fruit tree in his garden, which has marked symptoms of decay. A neighbor detects the fact that the trunk has got full of borers, that are literally eating it off, and suggests that the way to save the tree, is to kill the vermin. But the owner says "the first thing is to sustain the tree, and preserve its upright position." So he goes to work and shores it up on all sides with braces, such as are seen around the base of a liberty pole. The borers praise his wisdom and skill. They like it much. The tree indeed stands. But the leaves soon wither; no fruit appears; and finally there is nothing left of the beautiful and productive tree, but a lifeless trunk, with dry and sightless branches. And it would actually present a better appearance if it were cut down, and sawed up for firewood.

Therefore, we say by this movement, it is the highest dictate of wisdom to remove the cause that is preying upon the vitals of the nation. And to this end, let the church awake to the sin of slaveholding, and the claims of the suffering slave. Let the church deal with slaveholding, in the concrete, as a most flagrant and unqualified crime against God and man. Is it admitted that the system of slavery is all vile as can be, while slaveholding is not necessarily and essentially sinful! But how can a system be necessarily vile, while the practice out of which it grows, is not necessarily so? And why, unqualifiedly condemn either the system or the practice? Why not the rather seek to reform the practice, and so have an improved system? Its boldest advocates would not dissent. But the truth is, there is no distinction between the good and the evil, either of slavery or slaveholding. Both are evil, and only evil, and that continually. And it is high time we were done with this 'logodaidaly,' and verbal legerdemain of the apologists of slavery, or of hair-splitting metaphysical casuists, which only confounds the right and the wrong, and destroys all moral distinctions. Neither is this any new doctrine. Nor is it peculiar to the teachings and prophetic denunciations of the bold and lion-hearted pastor of the "Church of the Puritans." It is the old doctrine and agreeable to the old theology of good old New England, when Union Square was a pasture for flocks and herds. It is the establishment of no "new anti-slavery tests and definitions." Slavery or slaveholding is either sin or it is not sin. And the theology of the South, assumes this to be the issue, boldly and honorably taking the negative. It is the issue. The thinking philosophical, theological minds of the South, so under

stand it. With them, slaveholding is in itself a good to be defended, and that too, on Scriptural grounds. With them, too, slaveholding means nothing but holding man as property. With them also, anything less or other than that, is *abolitionism*, which, in their view, is the sum of all villainies. So that, were any man, south of Mason and Dixon's line, to pretend, for a moment, that slavery were a necessary evil, or that he held his slaves merely for their good, or other benevolent purposes, till a favorable opportunity for emancipation should present itself, he would be dealt with instantly, and summarily, according to their barbarous customs, as an abolitionist. Therefore, now,—thank the Lord—no one can repel the charge of abolitionism without incurring the opprobrium of an out and out lover and defender, both of the system and practice of slaveholding.

Now, you withhold your political, commercial, and social intercourse with rebels against the country. You establish non-intercourse between very friends on the question of loyalty or disloyalty to the government. You disown him upon whom even the suspicion of treason rests. And will you still fellowship as christians, those who have sowed the very seeds of the system, and are practicing the very crime, and that too upon the impious pretension of scripture authority, of that rebellion against humanity, of which this rebellion against the government is the legitimate offspring? Can you hold communion, as christians, with those, who by their religious teaching, and ecclesiastical position, encourage, and, in many cases, actually participate with those who are stealing the public property, and laboring to overthrow the government itself, which is an institution of God, and persecuting to the death, its loyal subjects, to say nothing of stealing and holding men and women as chattels, and burning them alive? Nay, does not that which renders it wicked rebellion, to secede from righteous government in the State, make it a religious duty 'to have no fellowship with the unfruitful works of darkness?' Yea, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

LETTER FROM DR. CHEEVER.

We extract the following from one of the private letters of Dr. Cheever, dated Edinburgh, May 17th 1861.

Truly the judgments of God are abroad in our land, and the wonder is, not that they are now so heavily descending, but that they have been so long delayed. The position of our country is fearful, for it seems to us here that the North have but half a heart in this conflict, while the South have one heart, one idea, and care neither for God nor man, as to the means of attaining their object.

Lincoln, meanwhile, hesitates, and dares not proclaim liberty to all the inhabitants of the land, for he has given assurance that he never meant to interfere with slavery, and he does not now mean to abolish it. Now, if the North think to war with the South, without going for the abolition of slavery, they will be beaten at every step. The hands of the North are tied, because Lincoln dares not proceed against slavery; and the very men who are voting their thousands of dollars for the Union, will, at the same time, give the victory to the South through their own unwillingness to abolitionize the Union.

Thus it would seem that God is about to fulfill, in the most extraordinary manner, his threatened vengeance against all parties that have been and are complicit in this villainy of slavery. The North, I fear will be defeated and deprived of their rights, and justly too, for here applies that solemn passage. "If ye have not been faithful in that which is another man's, who shall give you that which is your own?"

But no one can tell what God will do. Even while I am writing, the event may be just opposite to what I fear. I am glad you are at work with the Church Anti-Slavery Society. "Donkey Engine" as it is, it is honored with a mighty and most important part in the service of Christianity against slavery. It is not the first time that God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.

I am now engaged in laboring to stir up the masses of the people, throughout the United Kingdom, to prevent their government from recognizing the new slave trading Confederacy. I think it possible the Government here might have refused a recognition, if it had been only a Gulf State Confederacy. But now that the Border States also are in the Secession, it is altogether probable that the whole slave-trading Government will soon be recognized though to the deep disgrace of the British Government and people, as soon, at least, as the war is brought to an end.

But if God's purpose in the war be the abolition of slavery, he will accomplish this result in spite of the intentions of all parties in the warfare, and it is plain that no party is a party for the rights of the poor slave, except only the abolitionists. How ought we to be comforted at the assurance that all things shall work for our good, trusting in the Lord. It is easy to see that the moral war with slavery will have to be carried on yet much longer. How admirably the veteran Goodell fights this great battle! His paper is the very best in the land. May God spare him still, and strengthen him in this warfare!

I had the pleasure of delivering, at Edinburgh, on the 9th, a Lecture on the responsibility of the British Government and people, as to the present crisis in our country, and their duty to refuse any national recognition of the new slave trading Confederacy, their obligation thus to rebuke this monstrous crime, and proclaim it outlawed among the nations. The meeting was very large, enthusiastic, and successful, presided over by Dr. Guthrie, who is the fast, faithful, and eloquent friend of the enslaved.

Since then, I have been in New Castle, Dal Keith, and some other places. I send you a report of my speech, in New Castle, by which the people may see what we are doing here in behalf of our country. We commit all to God, may he have mercy on us.

The Principia.

NEW-YORK, SATURDAY, JUNE 15, 1861.

LETTERS on business for the *Principia* should be addressed to M. B. WILLIAMS, the Publisher.

LETTERS for the Editor, whether for his consideration, or for the public, should be addressed to WILLIAM GOODELL.

ORDERS for books or pamphlets may be addressed to either of the above.

But in all cases, the business matter should be on a slip of paper separate from suggestions or communications for the Editor—because business papers must be kept on the Publisher's file, by themselves. For the same reason, what is designed for the Publisher should be on one slip of paper, and matter designed for the Editor's attention or use should be on another, though all may be put into one envelope, and directed to either.

All letters for us should be carefully directed to 339 Pearl street, not to 48 Beekman street, nor to Box 1212, (the former address of Wm. Goodell, where some of his letters continue to be sent.) This is the more important now, as the office of our friends, is now removed; and letters directed there will be liable to be lost.

A NATION, OR NOT A NATION?—A GOVERNMENT OR NOT A GOVERNMENT? WHICH IS IT?

Some of our leading editors are astonished and indignant at the ignorance or the perverseness of Lord John Russell, Lord Palmerston, and the British Government in not comprehending the fact that the Government of the United States is at war, not with Sovereign States of a Confederacy that have seceded, but with rebels against a National Government; so that, accordingly, they treat the two parties as belligerent powers, entitled, equally, to recognition as belligerents, maintaining neutrality between them, not treating the privateers of Jeff. Davis as pirates, (as they ought to be treated), any more than they would the privateers of the United States.

No doubt those British statesmen, and the British Government have committed a grave error in all this. But it is of some consequence to understand how and by whom they have been led into this error.

Before we expend too much valuable ink and still more costly indignation, (and, perhaps, gun-powder) upon that grave error of the British Government and its leading statesmen, let us see well to it that the error be not found nestling nearer home, that the blame of it be not resting upon our own skirts, and upon our own Government.

When the British Government, not many years ago, com-

plained to the Government of the United States, that colored British seamen were forcibly taken from British merchant-vessels in the port of Charleston S. C. (as Northern colored seamen then were, and have ever since been) and asking for redress, our United States Government gravely informed the British Government that the Government of the United States had no control or authority in or over the matter—that the state of South Carolina, was a Sovereign Independent State, and had exclusive control over her own concerns.

Whether it was a Whig or a Democratic Administration that did this, we do not remember, but it makes no difference. We have had no Administration for the last fifty years that would have adventured to have redressed the grievance, nor would the present administration have done so, two months ago, if the case had then occurred.

Nor do we know whether the British Government ever applied to the Authorities of the Sovereign State of South Carolina for redress. We only remember that the Charleston ordinance was prudently repealed, so far only as the British Government was concerned, while New-York and New-England merchants and seamen continued to suffer the annoyance and the degradation, as before, and knew better than to apply to the Government of the United States, for redress.

Is it strange that the controlling despots of South Carolina, thus encouraged, have at length, adventured to exercise the Sovereign Independent prerogatives thus conceded to the State of Carolina, by the United States Government itself?

Or, is it strange that the statesmen and the Government of Great Britain, officially certified, as they had been, by the Government of the United States, that, in the commercial intercourse between Great Britain and Charleston, the Government of the Sovereign State of South Carolina, and not the Government of the United States, must be held responsible for insults offered to the British flag—is it wonderful, we demand that British Statesmen and the British Government should now accredit the statement of the American Government concerning the Sovereignty and Independence of South-Carolina? Are they to be blamed for taking the American Government at its own word?

The transaction of which we speak was noticed by radical political abolitionists, at the time, and they forewarned the people and the Government, of what has now come to pass. They said that if ever the perpetual threat of Southern secession should be attempted, and resisted, the British Government would naturally if not inevitably understand the controversy to be one between sovereign and independent States—not a rebellion against a National Government. Here, again, "the fanatics" and "impracticables" have proved to be true prophets, after all.

But the affair concerning colored British seamen in Charleston was not the only lesson under which the British, nay, the European mind has been trained into the idea of absolutely Sovereign Independent States, an idea mathematically incompatible, (as Madison observed,) with the proper idea of a National Government.

Whenever an intelligent American Citizen, visiting in England, or travelling on the Continent, comes in painful contact, as he often must, with the embarrassing enquiry, why the freest nation on earth permits chattel slavery—what is the answer?

It is invariably and solely this—"Our National Government, from its peculiar structure, lacks the power of prohibition—for it is composed of Sovereign Independent States, some of whom protect slavery, and therefore the National Government cannot interfere!"

A national government that cannot protect its own inhabitants from chattelhood! Only think of it! States belonging to the United States, so "sovereign" that they can enslave the subjects of the United States Government, or forbid them to be its subjects!

No educated European mind could ever be made to appreciate or to comprehend the supremacy of such a National Government, or its authority to suppress a rebellion. So Dr. Bailey, of the National Era, found it. So others, without number, have found it.

Every day, we hear it said that the Federal Government has no Constitutional power to abolish slavery in the States.

News of the Day.

SATURDAY, 8th.

The funeral of Mr. Douglas, which took place yesterday at Chicago, was attended by an immense throng, and the ceremonies were performed in the most imposing manner. The civil and military authorities, and the citizens without distinction of party or creed, united to do honor to the memory of the statesman.—*Tribune*.

Thus do politicians villify their rivals while living, and canonize them when dead.

A report from Cairo says that Southern troops were moving up the river yesterday, and that an attack was momentarily expected.

MONDAY, 10th.

Western Virginia. It is said to be decided that the Wheeling Convention will not undertake to separate the western from the eastern portion of the State, but will establish a Provisional Government.

Mrs. Beauregard.—Mrs. Beauregard, the wife of the Commander of the rebel forces, is in town, and last evening attended the Church of the Rev. Henry Ward Beecher, in Brooklyn, in company with a member of the New-York press.

Does Mrs. Beauregard come North for safety? Or as a spy? Or as a student of Northern theology and ethics? Northern ladies are not altogether safe at the South; but we are glad that Southern ladies are safe at the North, while committing no crime.

Seizure of Powder at Baltimore.—A schooner, the name of which was not ascertained, was overhauled by boats from Fort McHenry, Thursday, while passing down the river on its way to Virginia. A large quantity of powder, said to be thirty-five tons, was seized and removed to the Fort. United States Marshal Bonifant had received information of the sailing of the vessel, with powder destined for Virginia, and chartered the tug Vigilant for the purpose of going in pursuit, but the officers of the fort succeeded in overhauling the vessel before leaving the river.

Seceding from a Slave State.—A strange spectacle was witnessed on the Illinois river a few days ago. In tow of the Resolute, going north, was a barge, on which reposed a two-story frame house. This house is the property of a man who lived in it, at St. Louis. Becoming alarmed at the late commotion, he had his house removed as stated, and taken to a Free State. His family went along with him. While going up the river the man's dog sat in the door, the cat reclined lazily at a window, and the good wife carried on the household work as usual.

Plans of the Rebel Guards. The Daily N. Y. Herald, of this morning, has the following.

We have highly important intelligence from Virginia relative to the contemplated military policy of the rebel forces. It appears that Jefferson Davis, General Beauregard and General Lee had been in consultation at Richmond for several days, during which they were in constant communication by couriers, with General Johnston, commanding at Harper's Ferry. General Lee was eagerly in favor of aggressive action. He made a statement in detail, showing that there were 147,000 troops at different points in Virginia, and that 10,000 men in North Carolina, were ready to march to any point in Virginia, that their presence might be required. He advised an immediate attack on Washington and Alexandria, by three corps d'armee of 25,000 men each, from Richmond, Lynchburg, Manassas Junction, Fredericksburg, Petersburg, and Culpepper, and further urged an advance movement from Harper's Ferry, on the Ohio and Pennsylvania troops. His views, however, did not prevail with the other generals, and it was finally decided by General Davis, and coincided in by General Beauregard, to act entirely on the defensive, and that no troops were to cross the Potomac in any event. Harper's Ferry is to be held or abandoned, as circumstances may demand. The line of railroad from Manassas Gap to Acquia Creek, is to be the first basis of military operations, and will be defended by a force of 35,000 men, to be strengthened by an addition of 15,000 more if necessary.

From Fort Pickens, we learn, on the authority of an army officer who arrived in Washington yesterday, that an attack of the Rebels, under General Bragg, is anticipated. It is stated that the garrison is ready to meet it. The blockade there is perfect, and the ships are all on the alert.

Movement of the Federal Forces.—The following summary is from the N. Y. Times.

All movements of the Federal troops still indicate that Harper's Ferry is to be the first scene of strife—provided the rebel forces see fit to retain their position there. At midnight last night the Rhode Island Regiment, which, during the campaign thus far, has been stationed at Washington, broke up their camp, and early this morning they started by rail in the direction of the Ferry, taking with them their splendid Marine battery. In anticipation of movements from Washington and the Relay House, however, we learn that the Rebels on Satur-

day night destroyed the bridges at Point of Rocks and at Berlin, so as to render necessary some engineering operations on the part of our forces. Gen. Patterson's advance from Chambersburg had not, at last accounts, reached Hagerstown, though it is probable that point has been attained before this time. The rebels on that side of the Shenandoah, in order to impede the crossing of the Potomac, have seized every boat and skiff they could find on the river; but as the river is easily forded at various points by infantry and cavalry, they will not prove much of an impediment. Beside, it is probable that General Patterson is fully prepared with all appliances to make the crossing perfectly easy.

Some other important movements are apparently on foot across the Potomac, in the vicinity of the Capital. A number of regiments yesterday received orders to march, with sealed instructions, to be opened when on the march.

We have intelligence from Fortress Monroe to Saturday evening, by the arrival of the transport *Alabama* at this port and a steamer at Baltimore. All the regiments which have recently left this port for Fortress Monroe had arrived in safety, and had been assigned to positions by Gen. Butler. The men composing the Naval Brigade were being inspected, and those unfit for service would be returned to this City, while the remainder would make choice of officers. At Newport News Point, on Friday, considerable activity prevailed in anticipation of an attack upon the rebels—an outpost at the Point having been fired upon during the day. Stringent orders to prevent depredations upon private property in the vicinity had been issued by Gen. Butler, and those citizens of Hampton, who had suffered in this respect had been recompensed.

Foresight of Gen. Scott.—The Times says,

With reference to the plans of the veteran Gen. Scott, and the period within which he expects to finish the campaign against the rebels, the *Buffalo Express* declares that it has positive knowledge of an interview between Hon. Schuyler Colfax and Gen. Scott, sought by the former for the purpose of urging, as the unanimous desire of the Northwest, a more vigorous prosecution of war measures, with overwhelming forces, to render the decision of the contest quick and decisive. To assure Mr. Colfax, and enable him from personal knowledge to pacify and content the eager and impatient people whose feelings he represented, Gen. Scott laid before him and fully explained the plans which he had matured for the campaign. Mr. Colfax was astonished with the inevitable certainty of the results which the veteran campaigner demonstrated before him, confessed with reverence, his conviction that the cause of the Union was safe beyond peradventure or possibility in the hands of Gen. Scott, and went from his presence assured that the people have only to wait with patience for the inevitable triumph over treason and rebellion which they are so eager to consummate.

Beauregard, the Ubiquitous, has again been heard from (says the Times)—this time at Charleston, the scene of all his glory, so far, and, as some insist, the place of his death. The General is represented to be confident that the cause of the Confederates will succeed, but he does not like the idea of scattering the forces so much—at Pensacola, Memphis, Richmond, Harper's Ferry, Norfolk, &c. He thinks, rather, that a large body, say 60,000, should be assembled at Manassas Gap Junction, where, in the end, the Federal forces would be obliged to attack, with the certainty of being defeated. This, therefore, is his programme, and this he intends shall be done. He expects thus to be able utterly to overwhelm and destroy the Federal Army. Perhaps he will!

Relations with England.—The Administration has not yet received any official advices from Mr. Adams, our Minister to England; but, from private letters received in Washington from authoritative sources in London, it is evident that the British Government is disposed to recede from the extreme ground it occupied at one time, in reference to the recognition of the Southern Confederacy. There is now hardly a doubt that the Ministry had fully determined upon the extreme measure of recognizing Jeff. Davis' Government and that an effort was made to precipitate this event before the arrival of our Minister. Mr. Adams, it is understood, in his interview with Lord John Russell, expressed his belief that such an intention had existed, and charged the Ministry with a want of common diplomatic courtesy in thus attempting to decide upon a vital question before affording the Lincoln Administration an opportunity of explaining his position and that of the rebels. He is also understood to have warned the British Ministry, in the most emphatic language, that the United States Government could not permit any foreign interference to prevent the subjugation of the rebels. It is probable that the next European arrival will bring official dispatches from Mr. Adams, giving the details of his interview with Lord John Russell.

Debates in Parliament.—The Evening Post gives sketches of spicy debates in the British Parliament, on American affairs.—Lord John Russell made some statements of correspondence with Lord Lyons, and some remarks touching the regularity of the United States blockade of Southern ports, adding that if the blockade is carried into effect according to the rules established by the law of nations, we must of course conform to it: and that we can only see that the blockade, is sufficient and regular. [Hear, hear.]

Mr. T. DUNCOMBE.—I think that the noble lord ought to inform the House what means he has taken to give protection to British subjects and British property in the slave

because the States are Sovereign, and Independent! Our present administration, was especially elected on that platform. It came into power under a pledge to act accordingly. Sorely pressed, as it is now, for the aid that a national abolition of slavery would bring to it, the pledge is still held sacred—as sacred as slavery itself, the most sacred thing known, or conceived of, in America.

If any one, adventuring to assume that the United States of America constitute one Nation, and that that Nation has a National Government, adventures, still farther, to ask of that Nation and of that National Government, that they exercise the clearest and plainest function of nationality and of government, and discharge their first and most important national duty, the protection of all the innocent subjects or inhabitants of the nation, behold! the fact of our having any such nationality or national government is boldly denied. We are represented as being thirty-four distinct nations, and not one nation. Each State is declared to have its own unimpaired and independent sovereignty; and no State nor national Government, we are told, may interfere with that sovereignty, by intermeddling with slavery in one of the States, any more than it may interfere with slavery in Brazil, or with serfdom in Russia!

A more full and complete repudiation and denial of our nationality, and the supremacy of our national government,—a more explicit and plenary affirmation of the absolute independence and uncontrollable sovereignty of the separate States, was never made or conceived by John C. Calhoun, by Jefferson Davis—or can be, by any other man.

Whenever the slavery question is involved, our nationality and our national government vanish, at once, subsiding into nonentity and oblivion, excepting, indeed, when slavery demands protection and favor, and then our national powers and authority are magnified beyond measure, even to the extent of transforming the "Sovereign States" into the Guinea coast of the kidnappers. On all other questions, we hold our nationality and our national government to be unquestioned.

Thanks to the first shot fired into Fort Sumter, we have at length learned to assert our nationality and our national government, in opposition to "State Sovereignty" even in defiance of slaveholders themselves, and—what is far more—we do this in a war waged by them for the aggrandizement of slavery. Yet, even now, such is our traditional and long accustomed deference to slavery, that we dare not make it, on our part, a war against slavery, and for freedom!

Every day that we defer a national Proclamation of liberty to the slave, we virtually proclaim the supremacy of slavery, the Sovereign Independent right of the slave States to maintain it, and consequently, we, ourselves, and our Government, ignore and disclaim our supremacy and nationality, and concede the sovereign independency of the slave States—thus placing them, by our own act, in the attitude, not of rebels, but of belligerent sovereign States.

And then, we wonder and are indignant that Lord John Russell, Lord Palmerston, and the British Government do not recognize our sovereign sway over the slave States—a sovereignty we dare not exercise, and even disclaim, ourselves!

How long is the folly to continue? Not much longer, it is to be hoped.

Well will it be for us, if the attitude of British statesmen and of the British Government toward us, at this critical juncture, should open our eyes to the true cause of their grave error.

The fault is in ourselves. And it will remain there, until we make our nationality a reality, and our national government, in fact, supreme, by its rising above the slave power by which it has so long been controlled, a victory in no way to be achieved but by a national abolition of slavery—a national suppression of the lordly oligarchy of slaveholders.

"OUR NATIONAL CHARTERS."—In reply to applications, we must decline sending them out for sale on commission. We have no time to keep the accounts, and we should, in that way, soon scatter our stock on hand, and be without means of replenishing it. We continue to sell in small packages, for ready pay. See advertisement on last page.

states of America. I understood that the greatest outrages are being committed upon British subjects in those states. The noble lord may have no information on the subject, but I have this morning received letters from persons upon whom I can depend, and who have requested me to ask what the government are doing or intend to do, in this matter. There is not the least complaint made against the government of the free states. But in the Confederate States neither life nor property is safe, and British subjects who went there with wholly different objects and under very different circumstances are compelled to take up arms and fight in the pro-slavery ranks.

Mr. Osborne protested against the language of Mr. Duncomb, and contradicted his statements. He could point out outrages committed by the militia of New-York in one of the Southern States occupied by them, where the general commanding, on the pretext that one of his men had been poisoned by strychnine, issued an order of the day threatening to put a slave into every man's house to incite the slaves to murder their masters. Such was the General order issued by General Butler [Butler].

Mr. Bright considered it injudicious to read from private letters accounts of particular outrages said to be committed in America, but added:

"We may be quite assured that in the North as well as in the South, and in the South quite as much as in the North, there will be the greatest possible disposition to avoid anything which can bring about a quarrel with this country. [Hear, hear.] Nothing could be more unfortunate for the South, nothing could be more unfortunate for the North, whatever quarrels there may be between the two sections of the American Republic, than that the quarrel should extend to this country. I wish to make a request, and the House, I am sure, will feel that I am only asking what is reasonable and prudent—that we should avoid, as much as possible, discussions on matters which I believe we cannot influence for good, but with regard to which we may create a state of feeling, either in the North or South, that will add to the difficulties of the government in preserving the line of action which they have laid down."

Mr. Gregory again defended the Southern States, declared there was nothing of a bloodthirsty, wicked or terrible character in Davis's recent message, and concluded with the following announcement:

"I beg to take this opportunity of saying that I shall certainly bring forward my motion on the subject of the recognition of the Southern Confederacy on the 7th of June, when I trust the matter will be fairly discussed, and in the meantime that we shall not throw imputations on one party or the other. [Hear, hear.]"

TUESDAY, 11th.

Movement of Federal troops.—are making in the direction of Harper's Ferry. It is supposed that they are ordered to proceed to Edward's Ferry, on the Potomac, about thirty miles from Washington, and equidistant between that point and Harper's Ferry, where they will cross over into Virginia, and establish another line of formidable intrenchments similar to those already erected opposite Georgetown, and outside of Alexandria. This is rendered the more probable from the fact that a company of rappers and miners, with a large quantity of intrenching tools, accompanies the command. Simultaneous with this movement up the Maryland bank of the Potomac, it is believed that a portion of the troops now in Virginia will also move up on the Virginia bank, as a large train of baggage wagons yesterday crossed over from Washington. The troops which are known to have moved are from battalions of District of Columbia Volunteers, two Connecticut regiments, the First, New-Hampshire, and the Ninth, New-York.

Maj. Gen. Banks having been assigned to the Department of Annapolis, yesterday proceeded to assume the command.

Gen. Thomas' command, two brigades, the advance of Gen. Patterson's army, has reached Hagerstown, and Gen. Williams' brigade, consisting of the Seventh, Eighth and Tenth Pennsylvania Regiments, and the Scott Legion, are en route for the same point. A deputation of Union men from Frederick, reached there yesterday, and asked that troops might be immediately sent to Frederick, where the Maryland Legislature is in session—the members of that body having exhibited such strong secession proclivities as to render such a step necessary. Gen. Patterson, it is understood, will answer the call, by sending a brigade to that city. The report that the rebels had destroyed dam No. 4 on the Potomac, in order to obstruct the crossing of the Federal troops, is confirmed. An attempt was also made to destroy dam No. 5, but the attempt was resisted by the Home Guard of Clear Spring and Williamsport, and at last accounts a conflict was going on there. The dam is situated about fifteen miles from Hagerstown.

The rebels who were routed the other day at Phillipa, from the best accounts which are received, seem to have re-assembled at Beverly, and at Huttonville, a few miles below. Their reports of the affair at Phillipa, are of the most amusing character. They insist that ten thousand abolitionists came down upon them, and that they cut their way through, killing one thousand men. They have admitted, however, the loss of thirty men on their own side.—Times.

Virginia.—From the Virginia fugitives who have fled across the Potomac into Maryland, to escape the persecutions of the rebels, the important fact has been ascertained, that all males in that State, between the ages of 16 and 60, have been ordered to enroll themselves for immediate service, previous to Thursday next.

Fugitive Slaves.—The number of fugitive slaves now inside the Federal lines at Fortress Monroe and vicinity, is estimated at six hundred. An attempt was made at first, to keep a record of the fugitives, but it was found to be impossible, their numbers increased so rapidly. Twenty-four recently arrived from a single plantation,—men, women and children, and with all kinds of baggage. Half the Federal officers now have negro servants. The loss in this way to the Virginians, must already form no inconsiderable item.—Jb.

One of John A. Washington's negroes, sought protection within the Federal lines at Alexandria. One Herbert, claiming to be Mr. Washington's agent, demanded his return. Col. Heintzelman declined to deliver the contraband article.

Two fugitive slaves sought protection in the camp of the New York 12th to-day, the owners in hot pursuit. Owners and chattels were marched under guard, to Gen. Mansfield's quarters. On assurances that the former were good Union men, he directed the latter's restoration. The masters offered money to the 12th boys, who, already sufficiently disgusted, declined to receive it, and declared that they would never again engage in negro catching.—Tribune.

Arlington Heights.—It is believed that a movement was making, to attack the Federal forces on Arlington Heights, but on finding them prepared, it was abandoned.

Refugees from the South.—There are now in the Free States, hundreds of families and thousands of individuals, driven out of the slave States, banished from their homes without even the remotest forms of a trial, their property destroyed, and themselves impoverished by the terrorism not only winked at, but sustained and applauded by the public authorities. We are informed that there are now in Washington, and the neighborhood of that city, hundreds of persons who have been forced to flee from their homes, on account of some real or fancied opinions entertained by them, in favor of the Union. Some of these are women, whose property has been plundered, leaving them penniless, whose sons have been seized and imprisoned, or forced to join the rebel army, to save their own lives. Some are wives, whose husbands have been suspected of opposition to the treason of secession, and been arrested, and themselves, with their children, compelled to escape for safety from the State. Some are daughters, banished, hunted out of the "Old Dominion," on account of the real or imaginary attachment of their fathers to the flag of their country, and some are sisters, whose brothers have offended against the majesty of secession. All these have been driven into banishment and destitution, by the mob spirit, guided, set on, and sustained by heartless demagogues in official place.

What is the object and animus of their persecution? The protection of slavery. Why have the refugees given offence? They are suspected of being hostile to slavery. Is it wise, just, or even practicable for our government to carry on their war with the slaveholding oligarchy, without making war against slavery? Is it treating kindly, the persecuted refugees from the South, to do so? Put down slavery, and they might return and find peaceful homes. In no other way can that result be secured. No intelligent man expects any such thing.

Fight at Williamsport.—There is a report of a fight at Williamsport, between Unionists and Secessionists; result unknown. Virginians were flying from the State, in large numbers.

Rebellion not dead in Maryland. Hagerstown, Tuesday, June 10. Friends of Gov. Hicks, Senator Goldsborough and the Secretary of State of Maryland, arrived this morning from Frederick, and have visited Gen. Thomas' Brigade, and asked troops for Frederick. Gen. Paterson will immediately advance a Brigade to that point, and it will march to-day. Disloyalty is very strong in Frederick among members of the Legislature.

Baltimore, the most loyal point, in the State, is kept quiet only, by the presence of Federal troops.

The 2d Michigan Regiment, Col. Richardsor, arrived at 4 o'clock this morning. From Capt. Lawson, of company G, we derive the following account of the trip through and from Baltimore.

Word had come from the United States Marshal that an attack would be made and the train halted seven miles the other side of the Monumental City, where the men loaded their muskets. The orders were to avoid an encounter if possible, but, if unavoidable, to take no half measures, but for each company to fight to the death, and for the pioneers to make clean work with houses from which they were assailed.

In a suburb on the other side a brick was thrown at a private. It didn't hit, but the Orderly-Sergeant of Company E drew his revolver and fired at the stoner. He was seen to fall, but whether killed or not is unknown.

At the depot a raw private accidentally discharged his musket, the ball from which whistled through the car, causing great excitement, but no harm was done.

Two miles this side of Baltimore a shot from behind a fence went through a car. The lights were extinguished, and the men ordered to form line of battle, if the shot should be followed up by more. Sentinels were posted in each car.

Near the Relay House, firing was heard from one of our picket guards. It was reported that they had been attacked and had killed four men. The truth is not known.

Capt. Lawson adds that the regiment received a hearty wel-

come from the women, beyond and in Baltimore, while no man, so far as he saw, greeted them.

Let it be supposed that the Federal troops in Maryland, and at Washington, were withdrawn for an incursion into Virginia, to meet an advancing army of Jeff Davis. What could save the Capital from capture by Rebels from Maryland?

It is not difficult to see how Gen. Scott is crippled, and why our forces are so slow to advance westerly. There is a foe in the rear, as well as in the front. The general, it is said, never advances while an opposing force is left behind him. We may commend his prudence as a military commander, but what shall we say of the policy of the Administration that, by neglecting to proclaim liberty to the most efficient friends of the Federal Government, in Maryland, puts it out of the power of Gen. Scott to advance his forces where they are needed?

Retreat from Harper's Ferry. According to trustworthy intelligence from Harper's Ferry, the Rebels are retreating. Twelve hundred wagons have been seized from the farmers in the vicinity of Winchester, and are engaged in transporting the troops by detachments to Strasburg, whence they are to go by rail to Manassas Junction. They had received early intelligence of the movement from Washington, and were meeting it in their usual manner. It is doubtful whether our columns will combine in season to make a large capture.

For weeks past, announcements have been made that our troops were about to attack Harper's Ferry. For weeks, the Rebels there have had leisure to prepare for removing, and the accounts of their preparation have been spread all over the country. All this time our troops have been within a day or two march of them. And now it is "doubtful" whether they will not be suffered to go unmolested. Can it be a part of Gen. Scott's skilful strategy to let all the Rebel forces concentrate at Manassas Junction, so as to cut them all off at one blow? We should think not.

WEDNESDAY 11th.

From England.—From recent arrivals we learn that Lord John Russell had announced in Parliament that the Government had determined to prohibit privateers and armed vessels from bringing prizes into British ports, and that France intended to abide by its law, which prohibits privateers remaining in port over twenty-four hours, or to dispose of prizes when there. He also said that England and France had sent propositions to Washington, based on the declaration of the Paris Congress, and that an answer was expected by every mail.—Times.

Battle at Great Bethel.—The most serious collision which has thus far taken place between the Federal forces and those of the rebels—and, as it proved, the most unfortunate for us—occurred on Monday morning at a place known as Great Bethel, about twenty miles from Fortress Monroe, and near the road conducting to Yorktown. Gen. Butler having heard that the rebels were engaged there in throwing up intrenchments, determined to dislodge them, and for this purpose detailed the Albany Regiment, commanded by Col. Townsend, Duryee's Zouaves, and the Seventh Regiment, (German,) commanded by Col. Bendix, together with a detachment of United States Artillery, commanded by Lieut. Greble, with four 12-pound howitzers, the whole numbering some three thousand, under command of Big-Gen. Pierce. The troop moved on the expedition about midnight on Sunday night, those from Hampton crossing Hampton Creek on batteaux by members of the Naval Brigade. Owing to an unfortunate mistake relative to signals, two of the regiments came in collision in the darkness, while on the way, and fired into each other, under the mutual supposition that they were enemies.

The casualties from this event, however, were not considerable. After the mistake was rectified, the entire force moved on Great Bethel, where the enemy was encountered in much larger force than was anticipated, strongly intrenched, and having heavy ordnance, several pieces of which were rifled cannon. Several attempts were made to carry the position, in which our troops behaved in the most gallant manner, but for lack of a sufficiency of artillery and ammunition, this enterprise had finally to be abandoned, with a loss of about 30 killed and 100 wounded. The withdrawal of our troops was executed in good order, and the enemy appears to have had no disposition to pursue them.

We lament the loss of Lieut. Greble, of the United States artillery, one of the most brave, gallant and chivalrous officers in the service, who died bravely at his gun from a cannon shot, which struck him in the forehead, killing him instantly. The losses on the part of the rebels, if any, are unknown. A rumor reaches us from Washington that Gen. Butler on Monday night made another attack on the rebel batteries, and carried them. The rumor is quite likely to be true.—Times.

The N. Y. Herald of this morning has the following. Washington, June 12-1 A. M. A special messenger arrived an hour since from Fortress Monroe, bringing the in-

telligence of large reinforcements captured of four

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intelligence that General Butler this morning proceeded, with a large reinforcement, to Great Bethel, and after a severe fight captured their batteries, one of seven, and the masked battery of fourteen guns, and also took one thousand rebel prisoners.

THURSDAY 13th.

Great Bethel Va.—The *Herald's* dispatch of yesterday, announcing a second attack upon Great Bethel, and its capture by Gen. Butler, turns out to have been bogus, or, as the *Herald* says, "premature." Further re-inforcements, it says, were to be sent to Gen. Butler.

In the official Report to Gen. Scott, Gen. Butler says: "Our loss is very considerable, amounting perhaps, to forty or fifty, a quarter part of which you will see was from the unfortunate mistake—to call it by no worse name—of Colonel Bendix.

Fifteen are ascertained to have been killed, less than forty wounded, and seven missing. A Correspondent of the *Times* says:

"The blame fully rests upon General Pierce, who, it is established, became confused, and unable to comprehend the situation, and to give the necessary order. Either Col. Duryea, or Col. Townsend, it is commonly remarked, would have produced a different result, had they been entrusted with the command.

Orders were given by Gen. Butler, at the outset, that the different detachments should distinguish themselves by wearing a white badge on the arm. This was done, and it is inexplicable that Col. Bendix, of the New York German Regiment, should have fired on his own friends, when he came in sight of them, inasmuch as they might have been known by their badges.

The conduct of Brigadier-Gen. Pierce is again severely commented on. He retired to the rear, confused and unable to give any orders that his men could comprehend. He cried, "Boston, charge!" but none could hear him at any distance, and one man cried out, "Charge be d—d!" How are you going to charge that infernal fire?" The boys stood their ground, as long as it was of any use.

Baltimore, Wednesday, June 12.—The steamer from Old Point, has just arrived here.

The account yesterday of the battle at Great Bethel, embracing all the intelligence received at headquarters up to the departure of the steamer, is correct. But few particulars have to be added to it.

No further military movements have taken place. The soldiers are resting from the great fatigue of yesterday, consequent upon the march of twenty miles, and an action of nearly two hours, with not a complete meal for more than twenty-four hours.

On the withdrawal of the Federal troops, the rebel cavalry and infantry in considerable force followed as far as New-Market bridge, this side of Little Bethel, inhumanly charging, in one instance, those bearing off the dead and wounded. The bridge was burned.

The enemy had, in the action, six guns behind the batteries.

Secessionists in Maryland are jubilant with the news from Great Bethel. Several Secession flags had been raised in Baltimore.

A letter directed to Hon. Jefferson Davis, President S. C., Washington, D. C., has been received at the Post Office in Washington!

Gen. Scott is said to have been just 75 years old, on Thursday of this week.

500 stand of arms captured.—Annapolis, June 12.—Major J. S. Morgan, of the Thirteenth Regiment, Brooklyn, has arrived from Queenstown and Centerville, with one hundred and sixty men. They had a skirmish, and captured from the enemy five hundred stand of arms, and one prisoner. They were fired into from the bushes. No lives lost.

Fairfax, Va. A Washington correspondent of the *World* says:

The evacuation of Fairfax Court House, intimated in yesterday's *World*, has been fully confirmed by the arrival of a gentleman here. On Sunday evening, about 9 o'clock, the residents of the town were startled by the roll of drums in an easterly direction, and the confederates, believing that Lincoln's army was certainly coming, were in a high state of excitement.

If this be true, we think it another indication that the Confederate troops are concentrating at Manassas Junction.

Rather Clayey. Thomas H. Clay, son of the late Henry Clay declares himself a Union man—denies the right of secession—affirms the right of the President to hold all Federal property, to pass forces through every State in the Union—disbelieves that Pres. Lincoln intends to subjugate the States—holds to the supremacy of the Federal Constitution above all State Constitutions—"recognizes the stars and stripes, and no other flag as the flag of his country"—and winds up with—"I believe that strict neutrality is now the only safe position for Kentucky!"

Valuable loyalty, that! Pretty much like our "neither cold nor hot" anti-slavery men, who cannot stand the reproach of abolitionism!

A fresh alarm. The *Evening Post* has the following, under the head of "Improbable."

Washington, June 13.—Intense excitement prevails here in consequence of a rumor that General Beauregard is marching towards Washington at the head of a large force of rebel troops.

Advices to the effect have been received at the War Department, but they are not relied upon.

General Scott says he is not at all afraid of any advance of the rebels.

Anxious inquirers through the streets in every direction, eagerly seeking for a confirmation of this improbable rumor.

There are no apprehensions that the rebels can make anything like a successful demonstration against the capital in any event. We have too many troops within call to render the chances of the enemy favorable. Besides, General Scott is fully alive to the responsibilities of his position, and is not the man to be frightened at any emergency which may arise.

Wheeling, Va. June 11th.—The Western Virginia Convention met yesterday, and, after effecting a temporary organization, adjourned till ten o'clock this morning.

About forty Counties were represented, on the basis of their representation in the Legislature.

Arthur J. Boreman, of Wood County, was chosen permanent Chairman, and delivered a patriotic address on taking his seat. He reviewed the ordinance of secession passed by the Richmond Convention, and exhorted the delegates to firm, decided action.

The delegates were then sworn in. The programme of the Convention seems to be the formation of a provisional government for the whole State; the deposition of the present State authorities; and the entire re-organization of the municipal government.

Mr. Carlisle offered a resolution, which was unanimously adopted, thanking Gen. McClellan for sending troops to Western Virginia; commending the gallant troops at Phillipps; and complimenting the bravery of Col. Kelly, of the 1st Virginia Regiment.

Family Miscellany.

SOFTLY INTO HEAVEN SHE FADED

BY MISS M. C. SMILEY.

Softly into Heaven she faded,
As the star when morn appears,
While we stood in silence round her,
Gazing at her through our tears;
Death, she said, had not a shadow,
All the vale was full of light;
And she left us smiling sweetly,
Bidding us a last good night;
Saying, as she kissed us fondly,
"Do not drop for me one tear—
Jesus, Jesus stands behind me—
I am safe while he is near!"

She is gone, and I am lingering,
In this weary world of ours,
Bearing on my heart the ashes
Of affection's broken flowers.
Ever longing to be with her,
In that better home above,
Where the heart rejoices ever
In the deathless bonds of love;
For a moment death divides us,
But when I have crossed its gloom,
I shall then be resting with her,
Ever, evermore at home.

Cong. Herald.

A WORD WITH DESPENCY.

"Raise thine eyes, raise thine head,
Govern the grief thy soul that wrings;
Of all on this rocking earth that tread,
Man is noblest of breathing things.
Shame not the sunshine with moody brow;
Strengthen thy heart
For a manlier part,
And look like a king, as thou art, below."

"I say not but others have sorrows as great,
But I am weak, and they weigh me down;
I have wrestled against the ills of fate,
But not for me is the victor's crown;
My heart is aching with many a wound;
I am weary and faint;
I am well content
To lay me down and die on the ground."

"Knowest thou not that the spirit of ill
Goes forth through the world with chained feet,
That though he may wreak his vengeful will
To trouble and torture all he meet,
Yet he is but a slave, whose work and way
Is traced by a power,
Who appoints his hour,
And gives him to chasten, but seldom to stay?"

"Lost in the forest, wrecked on the seas,
Warring or passive, in hope or grief,
Men suffer and sink; what matter to these

Though sterner endurance might bring relief?
Through the torturing night
We watch for the light,
But die ere sunrise, o'er-matched with pain!"

"Small were thy loss, should the fates be hard;
Then die like a warrior, sword in hand;
Great will thy gain be, and bright thy reward,
If thou the evil days dost stand.
Tend thou faith's lamp with vigilant care;
When skies are most dark,
It shall yield thee the spark,
Nor fail till the morning breaks on the air."

A BLIND GIRL FEELING FOR A SUNBEAM

The sun has just burst out through the clouds, and a heavy golden beam comes in at our window. How bright and cheerful! It comes in so silently, yet it speaks to the heart. Thank, thank God for sunshine! Ages on ages it has illuminated and gladdened a world, yet we hardly think of the great fountain of light and beauty.

Writing of sunshine brings to mind a touching incident which came under our observation as we were traveling in the cars. Opposite was seated a family of four, consisting of a man and his wife, and two children—boy and girl—twins, totally blind. Two lovelier children we never saw. The family were from the South. A Southern sun had given each cheek a rich olive complexion, relieved by a beautiful bloom upon the children's countenances. The boy was lightly built, had finely chiseled features, and hair of a dark brown, clustering in rich curls around his neck. The girl was yet more slender, and fragile as a leaf, and of the most spiritualized beauty. Her habit was dark. Her hair was black as night, its heavy glossy tresses confined by a golden band, which glittered brightly upon the dark background. They both seemed happy, conversing with an intelligence beyond their years. The train stopped for a moment upon their route. The windows were all raised, and the children leaned out as if to see. The little girl heaved a long sigh, and then leaned back in the seat, exclaiming, "O mother! I cannot see anything." A tear trembled in her eye, and her voice was so sad and low, that it went to the heart of every passenger who heard the beautiful and unfortunate creature. "Neither can I see, Belle; but I acknowledge that everything is beautiful," said her brother, as the light wind lifted the thin locks. "You are beautiful, are you not, Belle?" Just then a flood of sunshine gushed from the white clouds in the west, like a flash, and fell full and warm upon the cheek of the sad girl and upon the tears in her eyes. Quick as thought she put up her hand, and attempted to grasp the golden pencils that were playing through the braids upon her neck and cheek. Eagerly she shut her hand upon vacancy, and a shadow fell upon her countenance as she failed to touch the sunshine. "Mother I cannot feel it; has it fled out of the window?" What, Belle? "The sunshine, mother. It touched my cheek, but I cannot touch that." The mother's eyes swam in tears, as did those of nearly all in the cars. A blind girl feeling for a sunbeam upon her cheek! That beam was radiant with beauty, yet she could not behold it. It gleamed upon a world, yet all was night to her. Its silver bursting in the east, or its golden fading in the west, followed as day followed day; but it burst not upon her vision, or faded at decline of day. It glowed in the sky, upon forest, and field, and lake, and river; but not in the blue orbs of the sightless girl. By a singular coincidence the boy tried to feel of the breeze that came cool upon the cheek as the cars sped swiftly on. The breeze swept over the yellow fields and meadows, and still waters, and coquetted with the locks of the blind boy; but its footsteps were unseen by him. We involuntarily thanked God that we could look upon the beautiful world he has made, and dropped a tear to the hapless children who must grope their way to the grave through a long night. But the light of bliss will burst upon them. Long shall we remember the two blind children.—*Baltimore Dispatch.*

"WINGS, SOME DAY."

Passengers on board one of the many ferry boats that are constantly plying between the opposite shores of the Mersey may occasionally see, on warm bright days, a poor crippled boy, whose body has grown to almost a man's size, but whose limbs, withered and helpless, are still those of a child.

He wheels himself about on a small carriage, similar to that the boys use in play; and while the little boat threads its way among the ships of all nations that are anchored in the river, he adds not a little to the pleasure of the sail, by playing on his "concertina," airs that shows no mean degree of musical skill. The few pennies that he always receives, but does not ask for, are never grudgingly bestowed, and are given not more in pay for the music, than for the simple honesty that shines in the boy's blue eyes.

One, so helpless, it would seem, could only be a burden to those who loved him—could certainly do nothing toward fulfilling the command—"Bear ye one another's burdens;—was it so? Was there no service of love for the lame boy? No work for him in the vineyard? The question was answered one day.

"Walter," said a gentleman who had often met him, "how is it, when you cannot walk, that your shoes get so worn out?"

A blush came over the boy's pale face; but after hesitating a moment, he said:

"My mother has younger children, sir, and while she is out washing, I amuse them by creeping about the floor, and playing with them."

"Poor boy!" said a lady standing near, not loud enough, as she thought, to be overheard, "what a life to lead!—what has he in all the future to look forward to?"

The tear started in his eye, and the bright smile that chased it away, showed that he *did* hear her. As she passed by him to step on shore, he said in a low voice, but with a smile that went to her heart:

"I'm looking forward to having wings, some day, lady!"

Happy Walter! Poor, crippled, and dependent on charity, yet doing in his measure, the Master's will, and patiently waiting for the future, he shall by-and-by "mount up with wings as eagles; shall run and not be weary; shall walk and not faint."—*Congregationalist.*

IMMENSE SIZE OF THE PYRAMIDS.

A United States naval chaplain who has recently visited the great pyramid of Cheops in Egypt, says that he walked around it, wading in the deep sand fourteen hundred feet, before he had passed one of its sides, and between five and six thousand feet before he had made the circuit. He says: Take a hundred New York churches of the ordinary width and, arrange them in a hollow square twenty-five on a side, and you would have scarcely the basement of this pyramid; take another hundred, and throw in their material into the hollow square and it would not be full. Pile on all the stone and brick of Philadelphia and Boston, and the structure would not be as high or solid as this greatest work of man. One layer of blocks was long since removed to Cairo for building purposes, and enough remains to supply the demands of a city of half a million of people for a century, if they were permitted freely to use it.

HOW A DRUNKARD FEELS—AN INCIDENT.

A graduate of one of the universities of Great Britain came to me shaking and trembling. He said he had come to me as he would go to a physician. I said, "You must stop drinking." "I can't." "You will die." "I am afraid I shall, if I give it up; I can't." My wife and two gentlemen were present. I said, "What good does the drink do you?" "No good." "Why do you drink?" "I must have it!"—Thinking that being an educated man, he might give me some idea, I asked him, "Will you tell me how you feel before you begin to drink, and afterward?" I shall never forget! He stood up and said: "All I can say is, I must have it." "Why?" "I feel as if there were insects in my veins? Oh, it is horrible! horrible! I touch my coat, I touch my hands, and I jump! Oh! I shall go mad, mad, mad! If I could not get it without having a second tooth torn out of my jaw, bring the instruments and wrench it out! I must have the drink, you see—so I get it. And then I stand still, that I may not disturb its effects. That's what I want—I want relief; and I feel it. Quick, quick, hot, it sends the blood through my veins; the insects are gone, and I begin to perspire. Yes, I am better, better, better! It's what I want—it's coming—it's coming—it has come—relief—like a flash of summer lightning; and has gone, and I get another."

"Then," I said, "you will die." "I am afraid I shall; can you save me?" "Not unless you stop drinking." "I can't

die; I haven't offered a prayer to God for sixteen years." "You must give it up." "I can't I said." "God will help you." "No he won't." "I will," said I; "my wife and I will take care of you for four days, if you will. I have just four days to spare for you." We took him, though we could get no promises from him. We nursed him night and day. The third afternoon he sat with me, his hand in mine, and I spoke to him of heaven, of Christ, and of eternity. He said: "I am a man of some common sense, I believe, and am very well aware that I can never be happy in the next world." He then went out and cut his throat from ear to ear. Oh! my friends, shall we not try to save our fellow men from such a fate.—*John B. Gough.*

LET THE CHILDREN SLEEP.

We earnestly advise that all who think a great deal, who have infirm health, who are in trouble, or who have to work hard, to take all the sleep they can get without medical means.

We caution parents, particularly, not to allow their children to be waked up of mornings—let nature wake them up, she will not do it prematurely; but have a care that they go to bed at an early hour: let it be earlier and earlier, until it is found that they wake up themselves in full time to dress for breakfast. Being waked up early, and allowed to engage in difficult or any studies late, and just before retiring has given many a beautiful and promising child the brain fever, or determined ordinary ailments to the production of water on the brain.

Let parents make every possible effort to have their children go to sleep in a pleasant humor. Never scold or give lectures, or in any way wound a child's feelings as it goes to bed. Let all banish business and every worldly care at bed time, and let sleep come to a mind at peace with God and all the world.

THE FIRST AMERICAN POETRY.

There are few girls or boys in this country who have not heard the nursery rhyme sung by the mother,

"Lull-a-bye baby, upon the tree top;
When the wind blows the cradle will rock;
When the bough breaks the cradle will fall,
And down will come cradle, baby and all."

But how many know the origin? Shortly after our forefathers landed at Plymouth, Mass., a party were out in the field where the Indian women were picking strawberries. Several of these women, or squaws, as they are called, had papooses, that is babies, and having no cradles, they had them tied up in Indian fashion, and hung from the limb of surrounding trees. "When the wind blow, these cradles would rock." A young man of the party observing this, peeled off a piece of bark, and wrote the above lines, which it is believed is the first poetry written in America.

A NOBLE HORSE.

Grant Thorburn says—"I once saw a horse, in the neighborhood of New York, drawing a load of coal, twelve hundred weight, in a cart. The lane was very narrow—the driver, some distance behind, was conversing with a neighbor. The horse on a slow walk, came up to a child sitting on his hind quarters, in the middle of the road, gathering up dust with his little hands, and making mountains out of mole hills. The horse stopped—he smelled of the child—there was no room to turn off. With his thick lips he gathered the frock between his teeth, lifted the child, laid him gently on the outside of the wheel tracks, and 'went on his way rejoicing.' And well might he rejoice—he had done a noble deed."

OLD HICKORY ON SWEET TEMPER.

"I cannot forebear pointing out to you, my dear child," said General Jackson once to a young lady in whose welfare he felt a deep interest, "the great advantages that will result from a temperate conduct and sweetness of manner to all people, on all occasions. Never forget that you are a gentlewoman, and all your words and actions should make you gentle. I never heard your mother—your dear good mother—say a harsh or hasty thing to any person in my life. Endeavor to imitate her. I am quick and hasty in my temper, but it is a misfortune which, not having been sufficiently restrained in my youth, has caused me inexpressible pain. It has given me more trouble to subdue this impetuosity than anything I ever undertook."

ABOUT ASHES.—Ash-Buyer: Any ashes to day?

Farmer: No, sir.

Ash-Buyer: Give you eight cents, in cash, a bushel.

Farmer: Can get twenty-five cents a bushel.

Ash-Buyer: Guess you are mistaken.

Farmer: Guess I ain't.

Ash-Buyer: Who'll give it?

Farmer: Smith, at the Red Mill.

Ash-Buyer: Smith don't buy ashes, nor never did.

Farmer: Yes, but I put the ashes on my corn and wheat and the ashes make grain, and then Smith buys them at all that I said.

An officer who was on intimate terms with his general, one day asked him the purpose of an extraordinary march they were making. "Will you keep the secret?" asked the general. The officer hastened to assure him that he was incapable of abusing his confidence. "I believe you," replied the general, "but if you possess the gift of keeping a secret, the same blessing has also been conferred on me."

Railway Official—"You'd better not smoke, sir!"

Traveler—"That's what my friends say."

R. O.—"But you musn't smoke, sir."

T.—"So my doctor tells me."

R. O. [indignantly]—"But you shan't smoke, sir!"

T.—"Ah! just what my wife says."

GAPES IN CHICKENS.—A writer says that he found by accident, that "dough raised with milk rising is a sure and safe remedy for gapes in chickens, fed while fermenting, but still sweet." He has tried it for six years, but says that when he seasons the feed of his chickens with salt, as for cooking, they never have the gapes.

SELF-CRITICISM.—Gibbon wrote over the first part of "Decline and Fall of the Roman Empire," about half a dozen times. Goldsmith owes all his celebrity as a poet, to frequent and careful criticism. He wrote but little, but who can but wish to write as well?

Writers for the *Principia* are requested to think of this, and send nothing for publication without at least, a second reading, and revision. Many an article that might be highly acceptable, goes into the waste paper basket, for this neglect, on the part of the writers.

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